

IV.—Maithili Words of the Fifteenth Century.

I.—Rucipati Thakura and Maithili.

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Rucipati Thākura lived ¹ during the reign of king Bhairava, also known as Bhairavendra or Bhairava Simbadeva, who ruled over Mithilā about 1450 A.D.² Rucipati lived in the village of Vaijaulī in Mithilā. He was born in the Khauāla family.³ His wife's name was Rukminī.⁴ We know of his two sons, Indrapati⁵ and Harapati.⁶ The former was a great Mīmāṃsaka. He wrote a book on Mīmāṃsā named *Mīmāṃsā-palvala*.⁷ The latter was a great Tāntric. He was the pupil of Maheçvara. He also wrote a book named *Mantrapradīpa* on Tantra-çāstra.⁸ The family continued to produce learned writers. Indrapati

¹ Vide the verses in the beginning of his commentary on Murāri Miçra's Anargharāghava, Kāvya-mālā Ed.

² Bhairava's elder brother, Dhīra Simha, whom Bhairava succeeded, while ruling over Mithilā, a Ms. of Setudarpanī was copied. The date of this transcription is Lakṣmaṇa Sena Era 321. = 1440—1441. Dhīra Simha ruled even after this. Then came Bhairava Simha who was Rucipati's patron. This gives us an approximate date of Bhairava Simha—vide J. A. S. B., 1915, Vol. II, pp. 425, 426.

³ Vide the verses in the beginning of his commentary on Anargharāghava. The fact that he was a Maithili, an inhabitant of Mithilā, is further proved by a line श्रीमन्मथिलठक्कु रेद्रपतिजः— which is used as an adjective to Premanidhi, the grandson of Rucipati, at the end of his book Dharmādharmaprabodhinī.

⁴ Vide R. Mitra's Notices of Sanskrit MSS. Vol. V. No. 1959, p. 282.

⁵ Ibid.

⁶ Vide R. Mitra's Notices of Sanskrit MSS. Vol. VI. No. 2011, p. 34.

⁷ Vide R. Mitra's Notices, Vol. V., p. 282, No. 1959.

⁸ Vide R. Mitra's Notices, Vol. VI, No. 2011, p. 34.

Thākura's son was Premanidhi,¹ who was a Dharma-çāstri and wrote a book on Dharma-çāstra, called *Dharmādharma-pra-bodhinī*.

About Rucipati's learning we cannot say much with great confidence, as we have, as yet, come to know of only a single book and that too a commentary on Murāri Miçra's *Anargha-rāghava*. But a close study of this very commentary shows that Rucipati should have been a Naiyāyika, a Mīmāṃsaka, and a Dharma-çāstri. Rucipati has touched therein upon various problems of Nyāya-Vaiçeṣika² and has also shown his acquaintance with the technicalities of Mīmāṃsā³ and Dharma-çāstra.⁴ His way of explaining the words with reference to the grammatical rules and quotations from standard writers on grammar shows that he was also a Vaiyākaraṇa.

In this commentary, Rucipati has now and then used words of Maithilī, his mother-tongue, in order to give the exact meaning of some of the words of Sanskr̥ta and Prākṛta. Here I am giving a list of those Maithilī words with their Sanskr̥ta original and English equivalents to show the form of Maithilī in the fifteenth century A.D.

| Sanskṛta. | Maithilī. | English meaning. |
|-----------|------------|---------------------------------|
| Añcala | ... Añcala | ... Border. |
| Argala | ... Āgala | ... A bar for fastening a door. |

¹ Vide R. Mitra's Notices Vol. VI, No. 1999, p. 18. At the end of the colophon of this Ms. a date is given as Samvat 1410, on the basis of which Dr. Mitra asserts that the work was completed in Samvat 1410=1353 A.D. This date is altogether wrong as in 1353 even the grandfather of this author was not born. I fully agree here with Mr. Chakravarti that "the samvat here should be Śaka Samvat as Vikrama Samvat was not in use, in Mithilā," as even at present, it is not exclusively used. Thus the date given by Dr. Mitra is untenable. Premanidhi, therefore, completed his work in 1488-89 A.D. This also helps us to know that most probably out of the two sons of Rucipati Thākura, Indrapati, the father of Premanidhi, was the elder, and Harapati was the younger. The latter flourished in the reign of Karsa-Nārāyaṇa, king of Mithilā, and patron of Harapati, who ruled over Mithilā about 1510 A.D.

² Vide the Com. on pages 23, 53, 54, 69, 89, 319, etc.

³ Ibid. pages 48, 78, 86, 89, 106, 319, etc.

⁴ Ibid. pages 256, 293, 307, etc.

| Sanskṛta. | Maithilī. | English meaning. |
|-------------|-------------------------|--|
| Ālavāla | ... Thala | ... A trench for water round the root of a tree. |
| Ātara | ... Kheva or khevā | ... The tax paid to the boatman for crossing a river on boat. |
| Ulūlu | ... Ulaulī | ... A particular kind of sound produced during a religious function. |
| Kalacuri | ... Karacuri | ... A family of Kṣattriyas in the south. |
| Kalavaṅkī | ... Gartula | ... She-sparrow. |
| Kaṅkālakūṭa | ... Karāṭa | ... Skeleton. |
| Kanthā | ... Kanthā | ... Wallet, generally borne by ascetics. |
| Karmāntika | ... Kāmata ¹ | ... A head-servant. |
| Kartarīl | ... Katarnī | ... Scissors. |
| Kataka | ... Kañña ² | ... Water-clearing nut-fruit. |
| Koyaṣṭi | ... Koṇṭāḍāwuka | ... The lapwing. |
| Krakaca | ... Karanta | ... A saw. |
| Kumārāṅka | ... Ekasā | ... The first battle. |
| Kuñcikā | ... Kuñcikā | ... Key for opening a door. |
| Kurarī | ... Hāputī | ... A kind of bird, having a plaintive tone. |
| Kutupa | ... Kuruā | ... A leather bucket. |
| Garbhagrha | ... Gabhahara | ... The interior of a house. |
| Jalagrha | ... Jaladhari | ... A gathering place of water. |
| Jambhāṇa | ... Jānbhī ³ | ... Yawning. |
| Tanka | ... Tānkī | ... A stone-cutter's chisel. |
| Duli | ... Kachavī | ... A small turtle. |

¹ This word is a family title of a servant-class in Mithilā. Generally it is written as Kāmati, in this case.

² A MS. of this commentary with the writer reads this word as "kitaja or Kītaña."

³ The MS. with the writer reads it as "Jānpī."

| Sanskṛta. | Maithilī. | English meaning. |
|-------------|------------------------------|--|
| Tiraskariṇī | ... Phalakī | ... A curtain. |
| Dronakāka | ... Doṇḍa-kauā Doḍa-kauā. | or A raven. |
| Narakaroṭi | ... Laḍaā | ... The bone of the fore-head of a man. |
| Nikṣepa | ... Sthagī ¹ | ... Deposit. |
| Nirājanā | ... Tejoñchana ² | ... Waving of lights before an idol or a man as an act of adoration, or with a view to remove the evil effects (in case of a man). |
| Nīvāra | ... Auri ³ | ... A wild rice. |
| Palāṇḍu | ... Piyāju | ... An onion. |
| Pana | ... Pāṭa | ... The thing staked. |
| Paryanka | ... Pālanka | ... A coach. |
| Paṭṭa | ... Paṭavāsī | ... Silk-cloth. |
| Pāñcalikā | ... Putalī | ... Doll. |
| Pota | ... Dongī | ... A small boat. |
| Prakoṣṭha | ... Ohārī or ohālī | ... A room at the entrance of a palace or an ordinary building. |
| Pranālī | ... Panārī | ... A water course. |
| Pratimāna | ... Paḍimāna | ... A weight. |
| Prābhṛta | ... Pāsana | ... Present, gift. |
| Putapāka | ... Ghaliā | ... A crucible. |
| Putrika | ... Putarī | ... A puppet. |
| Mallabhaṭī | ... Malahalī. | .. A kind of drum. |
| Mastu | ... Ghola | ... Whey. |
| Muṇḍamālā | ... Muṇḍavāri | ... A head-dress (?) |
| Mūṣikā | ... Mūsī, or Mūsa | ... A crucible. |
| Rājakulam | ... Rāula | ... A palace. |

¹ The MS. reads it as "Sthāsthī."

² The MS. reads it as "Tennocchata."

³ This is generally written as "Vairī," or "Oeirī" in Maithilī.

| Sanskṛta. | Maithilī. | English meaning. |
|---------------|------------------|--|
| Vāṭa | ... Vāṭa | ... Passage. |
| Vikālikagrāsa | ... Biārī | ... Light food to be taken in the afternoon, about the end of the day. |
| Vihangika | ... Bahaṅgī | ... A pole for carrying burdens. |
| Vṛṣcika | ... Biṣha | ... A scorpion. |
| Calākā | ... Sarāga | ... A piece. |
| Cṛṅgāṭaka | ... Singāḍā | ... A vegetable plant which grows in water. |
| Cṛṅkhalā | ... Sānkara | ... An iron chain. |
| Cyāmāka | ... Sāmā | ... A wild grain. |
| Sabhika | ... Sahiāra | ... The man who instigates gambling. |
| Sandançikā | ... Saṇḍasī | ... A pair of pincers. |
| Sattra | ... Satara | ... A sacrifice, or a house for feeding people. |
| Sopāna | ... Kaṭakalī | ... A staircase. |
| Suvāsini | ... Suāsini | ... A term used for a married girl when she is at her father's lodge. |
| Svabhata | ... Svahatha (?) | ... Mark. |
| Hallahala | ... Hallahala | ... Busy and eager appearance. |
| Hastāhastika | ... Hāthī | ... Hand to hand. |

II.—Jagaddhara and Maithili.

Jagaddhara was also a prominent writer of the fifteenth century in Mithilā. About his date we do not get any hint from his various writings available up to this time. Mr. Chakravarti puts him during the rule of the dynasty of Kāmeçvara of Mithilā, which, according to him, dates (c. 1350—1515 A.D.).¹ But a more approximate date can be fixed on the basis of a manuscript of a commentary on Subandhu's Vāsavadattā by

¹ Vide *J A S B.* 1915, Vol. II, p. 431—433.

Jagaddhara himself. It appears to have been written in Lakṣmaṇa Sen era 355,¹ which is equal to 1474—1475 A. D.² This shows clearly that the writer should have existed at least in 1475 A.D., if this date be put therein by the writer himself. If, on the other hand, it be a date of transcription of the book, then surely the author's date should be pushed back. However, we take him to be an author of the fifteenth century A.D.³

About his parentage, we know from his own writings that he belonged to a very learned and high family,⁴ which should have continued to be so for over a century. His great-great-great-great-grandfather was Candecvara, who was a great Mīmāṃsaka. His son was Vedadhara, who was a great scholar of the various cāstras.⁵ His son was Rāmadhara, also known as Rāmeçvara.⁶ He was a great Naiyāyika and Mīmāṃsaka, specially of the Prabhākara school.⁷ His son was Gadādhara who was a Mīmāṃsaka and a Tāntric.⁸ His son was Vidyādhara, a great Mīmāṃsaka of the Prabhākara school.⁹ His son was Ratnadhara, a great Naiyāyika¹⁰. This

¹ Vide Catalogue of Palm-Leaf-MSS. in the Darbar Library, Nepal, MS. No. 447, p. 15.

² The Lakṣmaṇa Sen era begins from August, 1119-20 A. D., the date on which Lakṣmaṇa Sen's coronation took place. Hence by adding 1119-20 to 355 La-Saṃ, we get the above date.

³ Jagaddhara quotes Crikarācārya's commentary on Amarakoṣa in his commentary on Veṇīśambhāra, p. 39; also vide J.A.S.B., 1915, Vol. II., p. 414 with footnotes. Therefore, he cannot be earlier than 1390 A.D., which is the approximate date of Crikara.

⁴ Vide the end of his commentaries, on Veṇīśambhāra Nirṇayasagar ed; on Mālatīmādhava, Kavyamālā ed; and on Vāsavadattā of Subandhu. R. Mitra's Notices of Sanskrit MSS, Vol. V., p. 304.

⁵ He was also called Vedeçvara. He is said to be Vividha-tantra-rahasya-vettā—vide the end of Jagaddhara's commentary Tattvadīpanī on Vāsavadattā. R. Mitra's Notices, Vol. V, pp. 304, 305.

⁶ *Ibid.*

⁷ He is described as Gurumataika-rahasya-vaçyah. *Ibid.*

⁸ Vide the end of the commentary on Veṇīśambhāra and Tattvadīpanī.

⁹ *Ibid.* At the end of the commentary on Mālatīmādhava we find him described as Gurupokta-çāstre-jayinam.

¹⁰ Vide the end of Tattvadīpanī

Ratnadhara was the father of Jagaddhara. Jagaddhara's mother's name was Damayanti,¹ who was also a learned lady.²

Jagaddhara himself was a great scholar of Nyāya-Vaiśeṣika, Kāvya, Pāṇinīya Grammar, Prosody and Rhetoric, and also of the Vedas.³ He was the author of various works. He not only commented upon Gītā, Devīmāhātmya (Durgā), Meghadūta, Gītagovinda, Mālatīmādhava, Veṇīśaṁhāra, Vāśavadattā, and Sarasvatī-Kaṇṭhābharaṇa, but also wrote original treatises on erotics—the Rasika-Sarvasva, and on music—the Sangīta—Sarvasva.⁴

In his published commentaries on Mālatīmādhava and Veṇīśaṁhāra, we find that he has used [several Maithilī words in order to convey the exact sense of some of the Sanskrit words. I give here the list of these words with a view to present before scholars a sample of Maithilī of the fifteenth century.

| Sanskṛta. | Maithilī. | English equivalents. |
|--|---------------|---|
| <i>(From the commentary on Veṇīśaṁhāra.)</i> | | |
| Cyāmalatū | ... Sartula | ... A particular kind of creeper. |
| Nakula | ... Neura | ... A mongoose. |
| Garbhagrhaṁ | ... Gabhahara | ... The interior of a house. |
| Dohadaḥ | ... Dohara | ... The longing of a pregnant woman. |
| Ālavālaṁ | ... Thala | ... A basin for water round the root of a tree. |
| Cirṣakaṁ | ... Toppara | ... A helmet. |
| Kaṅka | ... Kaṅkāri | ... A skeleton. |
| Tuṇīraṁ | ... Tona | ... A quiver. |
| Karmāntaḥ | ... Kāmata | ... A head-servant. |

¹ Vide the end of the commentary on Veṇīśaṁhāra, Mālatīmādhava, and Vāśavadattā.

² Vide the colophon of the commentary on Mālatīmādhava, Act 9, p. 122, Kāvya-mālā ed.

³ Vide the end of the commentary on Mālatīmādhava, p. 229; Veṇīśaṁhāra.

⁴ Vide J.A.S.B., 1915, Vol. II, p. 431.

| Sanskṛta | Maithili. | English equivalents. |
|------------|-------------|--------------------------------------|
| Prājanam | ... Pəṇā | ... A whip ; a stick used as a goad. |
| Vṛka | ... Huṇḍāra | ... A wolf. |
| Grāha | ... Goha | ... A crocodile. |
| Yānapātram | ... Vobita | ... A small boat. |

(From the commentary on *Mālatīmādhava*.)

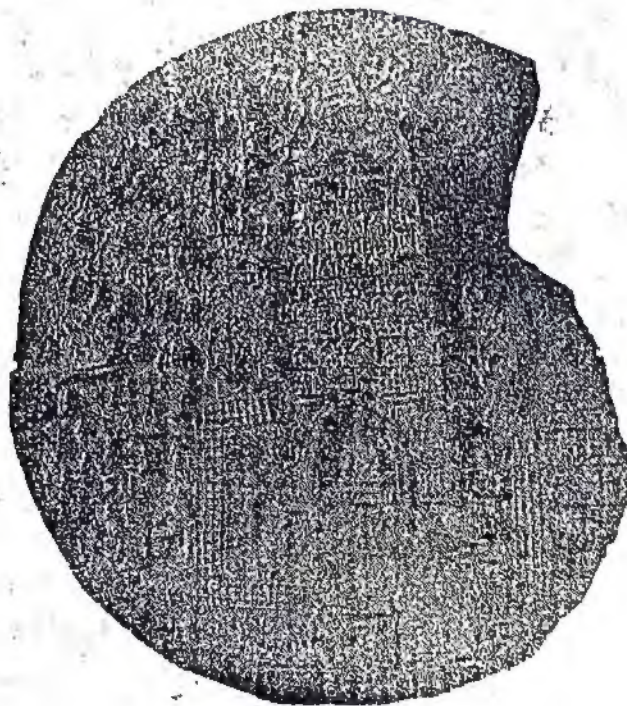
| | | |
|------------|------------------------|--------------------------------------|
| Kubjakam | ... Kūā | ... A particular kind of tree. |
| Chaṭā | ... Cehaṭa | ... Splendour. |
| Snāyavaḥ | ... Naharu | ... Sinew. |
| Vṛkaḥ | ... Ghoṣa (?) | ... A wolf. |
| Robiṇaḥ | ... Rohaṇa, or Ghog- | A particular kind of tree. |
| | harātti. | |
| Nalakam | ... Narahaḍa, or Sarī. | A long bone near the thigh. |
| Karkaraḥ | ... Kākara | ... Broken parts of a skull. |
| Kurari | ... Hāputi | ... A particular kind of bird. |
| Alindaḥ | ... Oṭhṭha | ... A terrace before a house-door. |
| Macūḍakam | ... Vithāvi | |
| Cyenah | ... Səwāna | ... A particular kind of bird. |
| Koyaṭikah | ... Kauā | ... A raven. |
| Dātyūbah | ... Koṇḍāḍawuka | ... A lapwing. |
| Yūthikā | ... Jūhī | ... A particular kind of flower. |
| Cilīndhram | ... Sūla | ... Ditto. |
| Rājapaṭṭam | ... Khaḍhī | ... A particular kind of blue stone. |

It is quite possible that there may be some mistake in the spelling of the Maithili words due to the misreading of the Maithili character, in which the books should be originally written, by the editors who cannot be expected to be fully acquainted with the Maithili letters. I, therefore, fully depend upon the printed books for this paper.

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